

CATHOLIC *Interracialist*



WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

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66

10 Cents

Views of the Month

Statehood Vote Delayed

WASHINGTON, D. C.—The Senate avoided voting directly on whether to admit Alaska and Hawaii to the Union by returning the bill on statehood for Alaska to committee for further study and by passing over the bill for Hawaii. The crucial vote on Alaska was 45 to 44 with the Republicans splitting 20 to 20, and the Democrats 25 to 24. The vote on Hawaii was 47 to 32 with the Republicans generally for considering the statehood bill and the Democrats against it. Both parties have long promised statehood for both territories.

The arguments for statehood are in general as follows: (1) both are important to national defense, (2) both have sufficient population of a loyalty already proven in battle, (3) statehood would stimulate economic development, especially of Alaska, thus increasing both population and prosperity, (4) both could then contribute more to the economic wellbeing of the country as a whole. The arguments publicly given against statehood are as follows: (1) the territories are geographically separated from the rest of the Union, (2) Alaska economically is underdeveloped and (3) Hawaii is threatened by Communists in key positions.

However, as the *New York Times* editorialized on Feb. 27, "The underlying reason it has not been given to Alaskans is that statehood would bring to Congress two more senators who presumably would vote for cloture and for civil rights legislation. To mention this reason is to condemn it. It is irrelevant, ignoble and fundamentally undemocratic."

Cairo Grand Jury Fails to Indict

CAIRO, Ill.—The Alexander County Grand Jury returned no true bills against 14 persons involved in an interracial disturbance here last month. Four of the persons freed had been charged with a series of cross burnings and the bombing of the home of Dr. Urbane F. Bass on Jan. 29. The other nine, including two NAACP representatives, were charged with "forcing" Negro children to attend the white schools and with interfering with the conduct of the schools. A state law in Illinois prohibits segregated schools.

As a result of the activities of local citizens aided by the National Association for the Advancement of Colored People, about twenty Negro children have been transferred to otherwise white schools. These children have met with no apparent opposition from their new school mates. Mr. David V. Lansden, attorney, has charged that the school officials deliberately delayed the transfer of about 60 more who applied in order to embarrass the few children admitted and to discourage any other applications. The opposition to these transfers also took the form of cross burning and bombing which the grand jury was supposed to investigate.

Constitution Hall Opens to All

WASHINGTON, D. C.—The ban by the D. A. R. against commercial performances by Negroes on the stage of Constitution Hall was ended when Miss Dorothy Maynor, soprano, sang there with the National Symphony. The prohibition on commercial performances by Negro artists was inserted in all contracts after 1939 when Marion Anderson was refused. That action was generally interpreted as racial discrimination although the D. A. R. claimed that the hall schedule was filled. It was irritation at the widely publicized protests of the refusal of Miss Anderson which caused the D. A. R. to ban all commercial performances although on benefit performances and in the audience there was no discrimination.

Texas Fine on "Pinky" Upheld

AUSTIN, Texas.—The \$200 fine against W. L. Gelling, local theatre manager, for showing the moving picture, "Pinky," was upheld here on appeal. The city censorship board banned the picture last year because it showed Negroes and whites together on an equal footing.

The point at issue in the court fight is whether or not the motion pictures are protected by the constitutional guarantees of freedom of the press. In view of the national importance of this issue the Motion Picture Association of America, Johnston Office, is carrying the battle on up to the Supreme Court.

Interracial Pioneer Priest Honored

NEW YORK, N. Y.—On the occasion of his silver anniversary on the staff of America, Fr. John La Farge, author of "The Race Question and the Negro," was honored at a banquet at the Waldorf-Astoria Hotel here. Honorary chairman of the dinner was Cardinal Spellman and the chairman Thomas E. Murray, atomic energy commissioner. Among the sponsors was the Catholic Interracial Council of New York, of which he is chaplain.

He said in part, "When one community solves its racial problems it encourages the others to follow suit. It is becoming harder and harder for us as a democratic nation to maintain conditions that are contrary to our own Constitution."

Catholic College Students at Interracial Day in New Orleans

"Wean Parents from Prejudice," Archbishop Tells Students

NEW ORLEANS (Special)—"Students should be apostles of interracial justice to their own families, if necessary," said Most Rev. Joseph F. Rummel, Archbishop of New Orleans, to students of five Catholic colleges and seventeen Catholic high schools participating in Interracial Day on March 9 at Xavier University in New Orleans.

"There must be no compromise, no whittling down of Christian principles. Exasperation, oratory, impatience, name-calling will accomplish nothing. Wean people away from the prejudice in which they grow up in our section. Propaganda is needed—intelligent, patient, prudent, spiritualized by prayer."

Archbishop urged his people to cooperate in observing Interracial Day, this attempt "to establish a better understanding of the relations between members of all races regardless of color or other differentials. In this we should be reminded that all members of the human family

are created after the image and likeness of God, that all are endowed with individual dignity, that all are called to know, love and serve Almighty God in this world and enjoy the common heritage of immortality in the heavenly kingdom."

The National Federation of Catholic College Students, southeastern region, has sponsored an Interracial Day for four years. Five colleges are hosts to the meeting in turn—Loyola, Ursuline, Dominican, Xavier, and Sacred Heart College at Grand Coteau, La. Seventeen Catholic high schools prepared to take part.

The day started with Holy Mass celebrated by Rev. Joseph Francis, S.V.D., a young colored priest from St. Augustine's Seminary, Bay St. Louis, Mississippi. After breakfast, two CIO officers spoke, James Jones and Morton Elder, who is also vice chairman of the Catholic Committee of the South and a native of Birmingham, Alabama. Mr. Jones told of how the conditions of Negroes had improved since the CIO had organized them. He urged the students to continue to work for justice.

Students from each college competed in a speech contest. The contestant from Ursuline College won. A prize was also given for the best poster on the subject "All the Same in Christ." The student publication, "The Christian Conscience" was distributed.

Solemn benediction closed the day. Fr. Francis was again the celebrant; the deacon, Rev. Dennis McAuliffe, O.P.; and sub-deacon, Rev. James F. Benedict, Ursuline College.

St. Louis Intergroup Youth Conference



(See story on Page 3)

Blackface Minstrels: 10 Reasons Why They're Not So Funny

by Albert Foley, S. J.

1. The Stereotypes. The blackface minstrel tags a whole group of our fellow men as buffoons and clowns. A typical minstrel is shiftless, ignorant, uncouth, and ill-mannered. By invariably portraying the Negro in these roles, the minstrels brand a whole people with the inferior mentality, the degraded morals, and the gaudy taste of a few.

2. The Slang. The minstrels use and perpetuate the racial slang offensive to our fellow citizens. They insult the American Negro by referring to him as "nigger," "pickaninny," "coon," "jig," and the like. The jokes centering about these serve but to prove to prejudiced persons the alleged inferiority of the Negro as a race.

3. The Trifling with Tragedies. The minstrel shows hold up to derision what the white man has made of some of his colored brothers. They laugh at the tragic effects of the crime of enslavement. They mock the marks of enduring oppression. They ridicule the results of systematic deprivation of civil and social rights. They perpetuate the white man's hardheaded refusal to recognize the serious claims of his Negro fellow citizen to equal justice under God and before the law.

4. The Dulling of Conscience. The racial humor of the minstrel show is a cunning device. White supremacists use it as a way out of their feeling of guilt for the sins of caste. By presenting the Negro as a happy contented, carefree, singing dancing-jigging ne'er-do-well, it creates a smug sense of satisfaction on the part of the onlookers. The white Bilbo remains undisturbed in his program of oppression. He sees the Negro as happy enough without a rightful share of citizenship. So he continues in his process of underpaying, ill-treating, disfranchising, and segregating his fellow colored citizens, created "free and equal and endowed by their Creator with inalienable rights to life, liberty and the pursuit of happiness."

5. The Eighth Commandment. The blackface minstrels bear false witness against our colored neighbors. They present the typical Negro as a chicken-stealing, wife-beating, razor-slashing, and generally immoral person. The cheap songs vilify the entire group. They slander colored saints, Negro bishops, priests, sisters, and seminarians. They humiliate the thousands of

WANTED—April, 1951, C. I.

Do you have a copy of the Catholic Interracialist for April, 1951? If you're not using it would you send it back to us? People send for copies and we have only one file copy left. It was the issue on hospitals.

holy, God-fearing, upright Negro Christians. They grossly violate the Eighth Commandment.

6. The Effect on Youth. (Continued on Page 2)

CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

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Our Purpose

THE PURPOSE of the Catholic Interracialist is



A. TO REAFFIRM both the human dignity and rights of all men and the profound unity among all men established by our common Creator and Savior and our common Brother.

B. TO HELP Friendship House's practical effort to bring the spirit of Christ's justice and love to bear on the attitudes, laws, customs, and institutions of our time inasmuch as they have been corrupted by racial prejudice and hatred and discrimination, and the lives of men and women, Negro and white, have for that reason been degraded.

Editorial

Call for St. George!

TOO MANY AMERICANS believe that the Civil War settled the race question in the United States. Their history books and newspapers do not tell them about many of the injustices still being done to their colored brothers. Many more of us are inclined to relax after each partial victory over injustice.

This injustice is like an octopus. To kill it, it is not enough to cut off one tentacle, or one injustice. They must all be fought continually. In education, Negroes in the South and some places in the North are still being segregated in inferior schools. In housing, Negroes have more difficulties in financing and finding sites for homes than whites, especially in the North. When they do move into their homes, violence is sometimes used by whites to scare them away. In hospitals, many do not admit Negroes, especially in the South. Even more do not allow colored doctors on their staffs. Negroes with hospitalization insurance are often forced to go to overcrowded public hospitals when, in justice, they should receive the same care in private hospitals which white people receive for the same fees. In the United States Senate, racism was a big factor in denying statehood to Hawaii and Alaska, although both parties had promised it. Some Senators believed that the four possible new Senators from these places would be in favor of civil rights legislation. The United Nations Genocide Convention (against the crime of killing off whole peoples) has not been ratified by the U. S. Senate, although Pres. Truman submitted it in June, 1949. Its opponents have tied it to the Human Rights Covenant which they refuse to ratify. Such actions help to explain why colored nations, when they think of the United States, do not see a benign Uncle Sam but a grasping octopus of race hatred which will strangle and devour them without pity or understanding.

What Can We Do About It?

1. We must realize that the Civil War did not settle the race

question. Our colored brothers are still suffering. We are members of the same Mystical Body of Christ as many of them. We must suffer with them and help them. When a heavy object falls on my toe there is something terribly wrong with me if I do not immediately remove the object and care for the wounded toe. We must do the same for injured members of the Mystical Body of Christ. That means that both white and colored who can help others should do so.

2. Check on how your Congressman votes on race questions.

3. See that all receive equal educational facilities in your communities and in the nation.

4. Speak up in favor of Negroes moving into your community. Visit them and be good neighbors in every way possible.

5. Work for improved housing in your community. See that federal housing is obtained where needed and that it is not segregated.

6. Find organizations working for interracial justice and help them.

7. Tell your hospital authorities that you would like to have colored nurses, doctors and patients at the hospital, if they are not there already. If they are there, congratulate the hospital.

8. Write to your Senator and ask him to vote for statehood for Hawaii and Alaska, and also to vote for the Genocide Convention and the Human Rights Covenant. Also ask that only men with good racial attitudes be appointed to service in foreign countries. Ask him to vote for cloture which would prevent filibusters from thwarting the will of the majority.

9. When we say the "Our Father," let's remember that "us" means all God's children—the poor sharecropper in Mississippi, the starving peasant of Brazil, the rich maharaja in India, the commissar in Russia, the rulers and citizens of all countries. We all need bread. We all need forgiveness. We all need to forgive. And, above all, we need to do His will—to love Him and our neighbor.



Were you there when they laid him in the tomb

By permission of Allan R. Crite from the book, WERE YOU THERE? published by the Harvard University Press.

Readers Write

New House of Hospitality in Portland, Ore.

Dear Friends:

By now you may have heard that Portland has a new apostolic endeavor known as the Blanchet House of Hospitality. The need for someone to serve Christ in His poor has long existed here. Portland has many hungry and homeless men and women and the challenge to help them has been so great that a group of young Catholic laymen, members of the Blanchet Club, and a young priest, Fr. Francis Kennard, have undertaken to assist in every way possible the establishment of a House of Hospitality here. The great need has been for apostles who would labor in this vineyard on a full-time basis. I have undertaken this task with the help of Bob Tilden, formerly of the New York Catholic Worker. Because the need was so great, I could not ignore it.

This endeavor has been started with the full approval of His Grace, Archbishop Edward D. Howard. It is named the Blanchet House in honor of the late Archbishop Blanchet who was the first Ordinary of the Oregon See.

The work of Friendship House and of this new apostolate are so closely correlated that it seems quite natural that they should operate side by side.

In the "Skid Row" area of Portland, for instance, there is scarcely a place where a Negro can get a meal. Racial discrimination is rampant in this partic-

ular area. Even with money, the man whose skin is colored has a difficult time finding a place to eat. We, of course, are here to serve all who need us. As all of those who have served the poor know so well, there is a great brotherhood and bond of love among most of those who are stripped bare of all the niceties of life and thrown together by the bond of common misery. Man, however ignorant, arrives at the basic truths of the essential equality of all men when he is no longer held in servitude to the false notions of our present social standards. Here they shall come and here we shall consider them as Christ and shall give thanks that we are so blessed.

After many ups and downs about money and a building, we were finally able to serve our first meal on the night of February 11. We did not know what to expect so we just cooked a huge pot of beans and opened our doors. I am happy to tell you that over two hundred men came to us that first night. This has since increased to well over three hundred. Food is coming in from many sources, principally from the good sisters of St. Vincent's and Providence Hospitals.

I feel certain that all of those in Friendship House will be gladdened by the news of this new effort to serve Our Lord. Hand in hand with the great job of enlightening people's minds that they may see life in its

Blackface Minstrels

(Continued from Page 1)

Young people present at, or participating in, minstrels are wrongly educated in a whole series of unChristian attitudes toward their fellow men. Early impressions of the Negro gathered from experience in the minstrels remain as the basis for lasting, almost ineradicable prejudices. These are at the bottom of lynchings, race-riots, racial hatreds, and discriminations that disgrace our national record.

7. Damage to Souls. Religious organizations sponsoring minstrel shows can be the cause of further estrangement of souls from the Church. Eight million Negroes in the country are unchurched. They have already been alienated from God and religion by the caste system in churches. They become infuriated against all organized religion upon seeing this utter disregard for their plight on the part of church members and clergy who sponsor minstrels.

8. The Golden Rule. No minority likes to have its members caricatured in a farce that embarrasses and disgraces their whole nation or ethnic group. As members of an ethnic, religious, or regional minority, we should do unto others as we would have them do unto us. We should respect the rights, achievements, and characteristics of the colored minority as we also expect to be allowed to live in dignity and honor among our fellow men.

9. "With Liberty and Justice for All." The allegiance we swear to the flag of our country binds us to support the freedoms for which it stands. Freedom from vilification, and the right to a good name, both demand that we cease from these offenses against our fellow Americans. Their sons and brothers have fought and died for the country. The blood of heroes cries for liberty and justice for all.

10. The Global Aspect. Our country has assumed leadership in a world that is two-thirds colored. It is unpatriotic to perpetuate through minstrels the color-consciousness and color complex of a dead and buried past. These create divisions, schisms, unnatural barriers, and disunity within our country that hamper our cause before the nations of the world. As the champion of human rights everywhere, America stands committed to defend all kinds of persons, regardless of race or color. At home, we must do our part to disregard differences of race or color, and foster harmony and unity in our democracy. Only thus can we secure the triumph of our ideals in a world threatened with atomic extinction if we fail.

proper perspective and see themselves in their proper relationship to God, must also go the never-ending job of serving the material needs of His suffering children. We are very poor and are in need of everything, but mostly in need of your prayers.

We are located at 340 N.W. Glisan, Portland 9, Oregon, and we hope that you will publish this letter in order that the great Friendship House family and all of its friends will know of this new effort.

In the love of Christ,

Wayne Keith

Christ at
Emmaus
"We knew
Him
in the
breaking
of the
Bread."



—Carl Merschel

Is NAACP Demand "No Segregation", Wrong "Yes" Says Arkansas Gazette "No" Says Catholic Priest It Takes Two to Make A Compromise

(Arkansas Gazette, Feb. 21, 1952)

WHEN BERNARD BROWN of Dallas, a field secretary of the NAACP, was quoted in the Gazette as making a somewhat conciliatory statement regarding equalization of school facilities in Arkansas, he asked for a clarification of his position. He wanted the record to show that he said:

"We are unequivocally opposed to segregation in any form based on race—and particularly with reference to the schools. We are seeking the immediate and complete abolition of segregation."

THIS IS MILITANCY for the sake of militancy, and it is unhappily in keeping with NAACP's uncompromising attitude toward the delicate problem of race relations in the South. The fact that the Negro in Arkansas has made marked progress in education in recent years and that this progress has been accompanied by pronounced good will on the part of the white majority apparently counts for nothing so far as the NAACP is concerned.

Nor does it seem to count that the goal of complete abandonment of segregation in the public schools is practically unobtainable on the terms the NAACP demands. The professionals in the organization are committed to their extreme course and they greet any deviation from it with a zealot's scorn.

THE SAME ATTITUDE has been reflected in the current test suits against several Arkansas school districts brought by Harold Flowers—although the NAACP has disavowed any connection with these actions.

The Negro attorney summarily rejected the offer of a compromise settlement which would have guaranteed separate but equal facilities for his people, and insisted instead upon going ahead with his suits in federal court in an announced attempt to test the doctrine of segregation as it is followed in Arkansas.

THE DEMAND of our Negro people for adequate school facilities for their children is commendable, and it can and must be met. Anybody who looks at the situation objectively knows that there is much yet to be done before all the Negro children in Arkansas will have access to educational institutions that measure up in terms of absolute equality to those available to the whites. Yet it is also true that much has been done—and that the will to accomplish equalization now exists in Arkansas, even though it must occasionally be prodded.

It is sometimes argued that the head-on attack on segregation implicit in the court tests sponsored by the NAACP and other groups is an essential part of the prodding process. But when the NAACP arbitrarily rejects compromise and insists, as it is currently doing, that equalization is not its real goal, the inevitable effect is to arouse and arm the zealots on the other side of the controversy and to thus reduce the great area of racial good will which is essential to lasting progress. It is fortunate that the NAACP does not speak for any substantial number of our Negro citizens.

Franciscan Fathers
Box 552
Lake Village, Arkansas
The Editor: ARKANSAS
GAZETTE

The Gazette Building
Little Rock, Arkansas
Dear Sirs

In your editorial of Thursday, Feb. 21—IT TAKES TWO TO MAKE A COMPROMISE—you gave us a classic example of the sloppy thinking of a mind warped by racism. And racism, remember, was one of the ugly crimes of Hitler—against which you screamed so lustily a few years back.

How can we compromise with the basic truths of democracy and Christianity? Our Founding Fathers established this country on the truth that "ALL men are created equal . . . and endowed by the Creator with certain inalienable rights." These rights, remember, come from the Creator—not from the Federal Government, not from our State Government, and not from the ARKANSAS GAZETTE.

Any policy of segregation based on race is a denial of the truth that "all men are created equal"—the cornerstone on which this nation was founded. The question is this simple: is the Negro a man or isn't he? If he isn't, why bother with any schools at all for him? If he is, by what right do you refuse him admission to any public institution merely because his skin is a bit darker than yours? Cheek by jowl with your very un-American editorial you published a letter from J. Fred Parrish which contained a healthy American outlook. He wrote: "I like social justice, equal rights for all, equal rights before the law

for ALL . . . equal access to ALL public institutions for ALL men." If J. Fred Parrish really meant that, I like J. Fred Parrish.

Bernard Brown is not guilty of "militancy for the sake of militancy." He is simply taking a firm stand on the principle upon which this nation was founded, and, in this day of double-talk and double-cross, it is refreshing to see a man take a firm stand on principle. The ARKANSAS GAZETTE, however, is guilty of blind, stubborn, un-American and un-Christian prejudice.

A couple of months ago, I saw a group of soldiers recently returned from Korea, sitting together in a "spot. An attendant came over and suggested that the colored one in the group should step into the "Colored Waiting Room." Immediately one of the white boys spoke up emphatically: "Look, chum. He's staying right here beside me. We spent days and nights huddled in the same fox-hole, and if we could share the same fox-hole, we can share the same waiting room. If you'd put on a uniform and spend a little time like we did, perhaps you'd become a little color-blind, too—at least where black and white is concerned." (You can usually find a recruiting officer around the post office.)

I spent two years under Communism, only returning to this country last September after a term in jail and a "public trial" which sentenced me to banishment as an "American imperialist." In those two years, I became convinced that the Commie plan for the conquest of America revolves around our so-called

race question. If we don't solve that question, and solve it quickly in an American, Christian manner, the Commies will solve it for us. And I'm quite sure that you won't like the Commie solution. I didn't. The Commies don't make any color distinctions. We will all be equal—equal prisoners in the same big jail.

Just recently, a friend of mine told me that last November James Carey of the CIO told him that he (Carey) and the other labor people along with the State Department folks "were stupefied when the labor groups of Asia told them that the formation of a strong right-wing pro-America-Democracy bloc was impossible with the strong Asiatic dark-skinned ethnocentrism on the rise. They could not feature any common ground with America because of our national hatred of the darker-skinned people of our own country." America needs friends desperate, and most of its potential friends are dark-skinned. I won't labor the obvious.

I suppose you love the liberties and freedoms you enjoy as an American. I hope you don't take them for granted. Half the world is now without those freedoms. They can be taken from you, too. And, with the world as it is today, you cannot expect to enjoy your liberties and freedoms for very long, if you at the same time deny them to a large segment of our population. And more than 13,000,000 is quite a large segment by anybody's arithmetic.

To a Christian and to an American, there should be no "delicate problem of race relations." Where's the problem? To a Christian and to an American, there should be no questions of white or black or yellow or red, but only a question of

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St. Louis Students Meet

Youth of All Races Have Fun Together

By JIM KULP

ST. LOUIS, MO.—(Special)—"Segregation gives place naturally to congregation," is the way one observer described the seventh annual Intergroup Youth Conference, held here recently in observance of Brotherhood Week, in which an estimated 1500 students from 28 high schools took part.

Sponsored by the National Conference of Christians and Jews, the Intergroup Youth Conference seeks to promote good human relations by bringing together teen-agers of all races and creeds in a program of common interests. This year, as every year, it was pretty painless for the kids, who learned understanding the easy way, by doing things and having fun together, in the noisy and enthusiastic manner of teen-agers everywhere.

Mixed Talent Hilarious

THE ACTIVITIES began with a mixed talent review composed of student entertainers from various high schools in the city, and was so thunderingly received that it was necessary to open a few windows to relieve the pressure. This got the kids off to a fine start, warming them up for the more important things to come. These consisted of group activities like chorus, arts and crafts, creative dancing, journalism, dramatics, folk dance,

ing, band, and so on. The other phase of the program included discussion groups of serious ideas.

How to Raise Our Parents?

The students mulled over such things as Will Universal Military Training Make for World Peace?; How to Raise Our Parents; Does TV Aid or Hinder Education?; Does Integration in Sports Affect Our Society; What Is the Ideal Boy-Girl Relationship?; and others. Each group was presided over by a clergyman, teacher or representative from a community center. The choral group, for instance, had some 200 teen-agers practicing various songs, led alternately by a Negro instructor and a white instructor, both of whom had great success in forming the kids into a harmonious unit.

Murals for Peace

THE ARTS and crafts group worked on murals in chalk and finger paint. One mural showed the three major branches of the human race, Mongoloid, Negroid and Caucasian, holding hands and encompassed by the world, with side panels depicting them doing things together. Across the bottom of the mural ran the word "Brotherhood," and a huge bannerline across the top read: "Pray for Peace."

Boy-Girl Relationships

The discussion groups each had a good representation of in-

tent students, with the one on boy-girl relationships being most popular—actually filled to overflowing. Here the students discussed the whole question of social relations with a heavy emphasis on whether the practice of "necking" is wise to engage in on dates. Several boys in this group admitted frankly that they don't respect girls who do that sort of thing, and that they would rather go out with girls who don't kiss on the first date—or the tenth date, or the fifteenth date. A lively session, it concluded with the fact that for good boy-girl relationships, each sex should develop respect for one another and observe this respect when together.

TV Useful?

IN THE DISCUSSION on whether television aids or hinders education, the students thought that television may help in the learning of spoken English, and that it is possible to absorb something about life and living through some programs. They thought too that some racist philosophies, such as those during political campaigns, are exposed as being awfully ridiculous when expounded over television. On the debit side, the students felt that television generally gives a distorted view of life, as in false impressions of history through glamorization, and because much material is

Hymn to the Church



and we see you come toward us with golden brow in the returning light of our joy. And He from whom we went forth has come after us and He from whom we scattered has gathered us into Himself. He has found us in the lap of our wretchedness and has put on humility in our hands. He dwells in the wine of your chalices and in the white bread of your altars.

You lay Him on our longing, you place Him on our hungry lips.

You lay Him deeply into the heart of our solitude, and it opens like gates unbarred:

The dust of atoms blows together, for the stillness of eternity is mightier than a storm:

We are of one flesh and of one blood.

We are the flame of one soul-birth—

You are the true form of the world!

from Hymns to the Church by Gertrud VonLe Fort published by Sheed and Ward

twisted to conform to the "Hollywood" standard of what is good and what is not. The conclusion was that you lose from watching television even though you may gain, because you could be doing something much more important.

Home—Everybody's Responsibility

THE SESSION on raising parents was another lively group in which the students decided that the relationship between parents and adolescents should be one of cooperation rather than that of a "corporation" affair whereby the parents exercise all the control and make all the decisions. The home, they concluded, should be everybody's responsibility, and there should

be a "family forum" where the problems and routine of the family would be discussed and worked out by all the members.

Admits Prejudice

IN THE GROUP on integration in sports, the students said that racial attitudes are a matter of education and that work toward good human relations could start in sports. It was here that one girl dropped a little bombshell by honestly admitting she had prejudices, that she had picked them up from various people during her 16 or 17 years, and that she didn't think she'd be able to drop them very easily. Asking the group to help her, she said the reason she had at-

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Voice of Experience

What Friendship House Did to Me

by an FH Summer School Student

IN REFLECTING upon his spiritual life I suppose every Catholic has been struck forcefully with the realization of the thoughtfulness of Providence in dealing with his soul. He can see the definite signposts in his relationship with God, and undoubtedly there are many who can say, as do I, that Friendship House has been a signpost in their formation of a Catholic mentality.

I Came to Hear Dr. Wu

I FIRST CAME to Friendship House with the innocent intention of hearing what Dr. Wu had to say at a Monday night talk. In the library was displayed a poster about the Summer School of Interracial Living. I would not say that the idea thrilled me. It seemed rather pious, and despite assurances that it would be enjoyable I suspected that it was perhaps too serious for a vacation. Nevertheless, not being exactly the outdoor type, the prospect of ten days at a camp bored me. Even the conversation there would probably not be interesting, and Friendship House seemed to offer at least the possibility of something more substantial. So, with not a few misgivings, I forfeited my deposit at camp.

Beauty Ever New

UPON ARRIVAL, I had my suspicions that this would be a sort of training school in asceticism, for a number of conveniences were lacking here that would unquestionably have been supplied at camp. And somehow asceticism did not appeal to me on my vacation. But as more people arrived and the school got under way, I forgot that I was tired and quite unconsciously became engrossed in the study of a Church which, while it was 2000 years old, acquired a sudden newness—and this, no doubt, because it was conceived in the mind of "Beauty ever ancient and ever new." Indeed, it was not the Church, but my limited conception of her which I had relegated to a shelf in the back of my mind where it accumulated a good deal of dust.

I learned, first of all, to call the Church by an even lovelier name, the Mystical Body of Christ. I think a good way to illustrate many aspects of the doctrine of the Mystical Body is to describe Friendship House. Nor is it possible to describe my stay at Friendship House without constant reference to this doctrine. Life at the House gravitated around it. Because the interests of Friendship House were so deeply connected with the interests of Christ in His Church, I, too, began to identify Christ with His Church so that the two were different aspects of the same love and therefore essential to the spiritual outlook of a Catholic. Indeed, the doctrine of the Mystical Body seemed to open up before my vision so much else that is vitally a part of Catholic life. The fund of truth and inspiration it offers to the Catholic mind is inexhaustible.

THE LEITMOTIF of work and thought at Friendship House is a striving to vitalize the Christ life we share as members of Christ's Mystical Body. For our existence is most intense in Christ, and our degree of perfection is dependent on the degree in which we open our souls to the life which He is and which He manifests in His Church. Indeed, many a person at Friendship House has taken advantage of this life, for Christ shone forth in many there, and often the presence of one or another of them was a silent nudge—"Where have you been? . . . Barely in the twilight of this spiritual life of which they speak . . . Gee, I wish I could be like her!"

F. H. People Had Solidarity

WITHOUT TOO MUCH knowledge of each person's background and interests I could sense a feeling of solidarity with them much deeper than any group relationship in my life outside the House. It was a solidarity deeper than camaraderie, for it was founded in values whose roots reached far into the depths of each personality. It was a solidarity confirmed by the conviction that Christ was blessing them, as a group, with a very special protection and love. And, of course, there was conviviality at Friendship House. It had its roots in a great deal more than slap-happiness, for often it manifested a joy that is part of an intimate love existing between each person and Christ. Because they loved Him they were willing to give one another the chance to be one of them, and they found each other very good company indeed. They were not all perfect, but I have as yet to find a group with a greater readiness to overlook human imperfections.

I BEGAN TO SEE the Church as an all-embracing Spiritual Director with guidance for each era, that is at once timeless and apropos.

I saw the part Her encyclicals played in her tremendous plan of spiritual direction. As I studied two of them, I learned some of the secrets of Her life, and noticed how confidently and gently She sought to enrich society by permeating it with Her life.

I saw the solicitude with which she planned her liturgy,

in taking the Mass, as the center of Catholic life, and extending its message to each hour of the day, to each season of her year. Striving for a deep spiritual life became most attractive at each evening's preparation for the next day's Mass, when a small group of the Church's vast panorama of saints was paraded before us.

Compline Under the Sky

NEVER SHALL I forget our recitation, after dishes were done, of Prime and Compline under the country sky. It was a thrill to be included, if even for a short while, in this privilege of continuing in the Mystical Body the prayerful aspect of Christ's life. I saw something of the tremendous need for prayer, that the Church's directions might be embraced by all. I mused that the existence of Friendship House and all the phases of the Catholic revival are undoubtedly due to the devotion of those consecrated to this prayer life of Christ.

High Mass Preparation

AS WE MADE assiduous preparation for High Mass at the last day of school with a priest and lay persons whom I knew well by now, I thrilled to a realization that at Mass we as God's beloved, in union with one of His anointed, render homage to Him. Nor did we feel ourselves



an exclusive group. We went out of our way to offer Mass in the Church of a country parish that was not precisely bustling with Catholic Action. There we saw forcefully that this Catholic revival of which we spoke so enthusiastically was dependent on the lives of parishes such as this. We saw that these parishes were very much in the forefront of the Church's mind, and that at least indirectly we, as members of the Mystical Body, fitted into Her plan for them.

In a sense the thought of striving alone for union with God is frightening. To try alone to give Him glory almost overwhelming. But knowing that I am doing this in union with millions of others who pray and suffer for me and in turn expect me to do the same for them produces a solidarity and security which far surpasses any human invention.

Closer than Sisters and Brothers

WHAT MAKES Friendship House so distinctive, in my estimation, is not its desire to break down the color line, but its zeal for the Mystical Body. What else could make them suffer with and for some of the most ignored of Christ's poor? It takes a real devotion to Christ in His Mystical Body to see that He is in anguish again, physically and spiritually, in Harlem.

AROUND FRIEND

Staff of Chicago Friendship House and Retreat



Rev. Francis J. Corley, S.J., editor of "Social Order" gave the Chicago staff a 6-day retreat in February. From left to right: Beth Ann Cozzens, Andy . . . son, Mary Dolan, Elizabeth Teevan (Teevy), Claire LaReau, Delores Price, Lou Hennessy, Fr. Corley, Diane Zdunich, Ann Stull, and John McCue. (visiting volunteers.)

And I think one of the most effective means of awakening compassion for Christ's suffering ones is not just the presence of Negroes at Friendship House, but the presence of people who have made this apostolate their means of sanctification, and who, because of their holiness, unconsciously point to the Negro. I think Friendship House has provided a most forceful illustration of the words "brother and sister in Christ." This is a relationship that transcends even the bonds of natural sisterhood and brotherhood.

Christ in Each Negro

I BEGAN TO realize that Negroes are not merely entitled to human consideration because they are human beings, but to supernatural consideration because Christ can live in each Negro and His life can be actualized in him just as deeply as it can be actualized in any white person. I saw this life in a very mature stage shining in the great, clear eyes of two elderly Negro women who had been friends of the Baroness when she first started Friendship House. I could see it rise in the lively eyes of the Negro teen-agers there, and I contrasted these to the Negro children I knew in Junior High School—whose eyes spoke of derision, of bitterness, of rebellion, and of listlessness.

Slap-Happiness

LIFE AT THE HOUSE was most generously sprinkled with less serious moments. There was, for instance, the fever for whole-wheat bread-baking. We staged a play one evening, starring two very notable character actors. A Jesuit played the part of a certain angel to whom I could not resist whispering, "Get thee behind me!" Our chubby bread-baking student, now having appropriated a red kimono and tam and affecting a sacrosanct consciousness of divine authority, was indeed an awe-inspiring bishop.

As I say, we were slap-happy. Limited Solicitude About

Pay Check

NO DESCRIPTION of Friendship House would be complete without some mention of poverty. I certainly did not leave with a burning desire to make a vow of poverty in the world. Still, it was a reminder that there is a limit to the solicitude with which a Christian need surround his pay check, and that with this comes an increase of freedom and of peace.

(Continued on Page 7)

Chicago Commission and St. B

Two Awards to Betty Schneider

THERE'S A SHINING new trophy now proudly displayed in the library of Chicago Friendship House. On it is this inscription:

"Achievement Citation 1951

to

Elizabeth Schneider

For Distinguished Professional Service in Bettering Intergroup Relations in the Field of Social Welfare in Chicago

Commission on Human Relations City of Chicago"

The trophy was put on display Sunday evening, March 23. Friendship House staff, volunteers, friends, and fellow civic-workers of Betty gathered at the House for the formal presentation.

This achievement citation is given annually by the Commission on Human Relations (Chicago's governmental agency dealing with human relations) to an outstanding person engaged professionally in the human relations and welfare field. The citation is made for "notable contributions" to that field.

When Betty was selected to receive the citation at the Commission's annual luncheon last December, she was in Portland. Several of our good friends raised plane fare for her to fly back for the luncheon, but—as Betty wired the morning of the luncheon—"evidently Blessed Martin didn't want me to get

"It is easy enough to write and publish mail it out WITH THE HELP OF VOL four corners of the earth. But it becomes thing when you get out on the street word, as St. Paul did in the early days of Dorothy Day in 'The Great Loneliness'."

WANTED—People to get out corners with "The Catholic In

Sell with a group from your local Fri you live in Chicago; New York; Wash Portland, Oregon

Buy a bundle of 20 for \$1 and sell t

THE CATHOLIC INTERRA 4233 South Indiana A Chicago 15, Ill.

ATTENTION—PEOPLE OF CHIC

P. S. We need help in the Catholic In also to boost our circulation. Come ever letters or do typing, filing, or take dicta

HELP WANTED!

Able-bodied, bighearted men and women who will devote a week, month or three months to work at a Friendship House Summer School writing letters, washing dishes, preparing and serving meals, cleaning, weeding the kitchen garden, painting, lettering, or using any other talents God has given you for the spread of Christ's Kingdom!

No Pay. But people who have come in the past have felt rewarded in the new friends they made in the cheerful Christian atmosphere. They have gained a new outlook on how to lead a dynamic Christian life in the modern world. It's really true that "The Lord is not outdone in generosity." Your car may join up, too, to take us to Mass.

Apply to

Anne Foley
Blessed Martin's Farm
Montgomery, N.Y.

or Mary Houston
Maria Laach Farm
Burnley, Virginia

FRIENDSHIP HOUSES

and Retreatmaster



the Chicago staff of Friendship House. From left: Andy Zeko, Gregory Robinson, Delores Price, Betty Schneider, Mary and John McCue. (Diane and John are

tion and St. Benedict's Give

Betty Schneider

new back . . . the plane was grounded. So Betty stayed on the West Coast while Ann Stull received the trophy for her. A big disappointment to all of us!

BUT WE FOUND our open house, with many friends down at the House and a couple of silly skits "telling all" about Madame Director, was a special kind of fun we would otherwise have missed. It was a delightful evening. We all basked in the reflected glory . . . while Betty kept insisting that she really got the citation because of all the work everyone else had done.

Betty's receiving the citation was a tribute to her fine work over many years . . . and of course to Friendship House, too. It really is rather surprising, for the achievements for which Betty won the award are secondary, in a sense, in the work of the apostolate. In fact one real temptation the apostle must guard against is that of falling into the "heresy of good works," as Dom Chautard puts it, "deserting the God of good works for the good works of God."

On the other hand, real and lasting reform of the social order can only come through the restoration of all things in Christ. Secular groups cannot be expected to see that this is so. In fact, they sometimes feel that interest in man's supernatural destiny is a hindrance to

to write and publish a paper and the help of volunteers to the north. But it becomes an actual, living out on the street corners with the in the early days of Christianity."—Great Loneliness—Harper

le to get out on the street the Catholic Interracialist"

om your local Friendship House if New York; Washington, D. C.; or

for \$1 and sell them for \$2.

CATHOLIC INTERRACIALIST
outh Indiana Ave.
Chicago 15, Ill.

PEOPLE OF CHICAGOLAND

in the Catholic Interracialist office station. Come every week to get out ling, or take dictation.

Portland FH Counsels Teenagers

Helps Hospitality House

DAY OF RECOLLECTION

Forty Volunteers and friends joined us the first Sunday of February at Marylhurst College for a memorable Day of Recollection given by Father Martin Donnelly, O.P., our good friend and spiritual guide. He urged us to grow with Christ "in wisdom and age and grace before God and men;" to make our lives integrally Christian; and to offset the delaying of the "parousia" by making up in ourselves what is wanting to His Mystical Body.

B'NAI BRITH BANQUET

Brotherhood Week was observed by us, first of all, with a talk explaining its meaning by Jack Gill, Regional Director of the National Conference of Christians and Jews. His talk was followed by the showing of two films: "The Races of Mankind" and a new one entitled "Picture in Your Mind," both of which emphasize the common origin of all men. Then on the evening of the 17th, Wayne Keith and I were the guests of Mr. and Mrs. David Robinson at the annual Brotherhood banquet given by B'nai Brith, following which the movie "One God" was shown. The week was brought to a fitting close with a Brotherhood Youth Rally, which several of us attended (though not all of us could claim to be youths!).

COUNSELLING FOR OPEN JOBS

The Committee for Interracial Principles and Practices presented a most interesting program this month, with Mr. Fred G. Roundtree, Acting Supervisor of the Guidance and Counselling Service of the Portland Public Schools, as the main speaker of the evening. He and two of his fellow counsellors gave us much helpful information regarding their program and suggestions as to the ways in which we

could cooperate with them, through a supporting and continuing program of counselling of the teen-agers who frequent Friendship House. Members of the Committee of Interracial Principles and Practices and volunteers of Friendship House sponsor this vocational guidance project, the objective being to assist young people to qualify for the various job opportunities that are being opened to them under the provisions of the Fair Employment Practices Law of Oregon. In answer to some pertinent questions regarding FEP, Mr. Roundtree expressed his opinion that more information regarding the implementation of this law would be helpful to the school counsellors. As a result, a seminar has been planned for them by David Robinson.

JUDGING MORALITY OF BOOK

How to evaluate literature and its morality was the subject of discussion at our Open Forum last Monday with Father Thomas O'Brien, S.J., author and lecturer, as our guest speaker. His thesis was that the morality of a book should be judged by its adherence to truth, and that writing can claim to be truly literature only in the measure that the author's treatment of his topic is objective.

WAYNE STARTS HOSPITALITY HOUSE

Our own Wayne Keith, who has been writing this report for the past several months, is now on "special assignment" organizing and directing the Blanchet House of Hospitality, which with his aid was able to open its doors on the feast of Our Lady of Lourdes to the needy men of this city. The Blanchet Club members and their chaplain, Father Francis Kennard, conceived the plan and, after many months of patient prayer and seeking, were able to rent a suitable building at an acceptable price. The one thing still needed was a full time staff worker and Wayne and I agreed that we could not stand by and see the project collapse for want of such when some sacrifice on our part could save it, particularly as we felt a great responsibility to do more for these Brothers Christopher than we had in the past been able to do. So, now, Portland has an interracial House of Hospitality where Christ, in His poor, can be succored, and we can now read the admonition of Isaiah in the Epistle for the Friday after Ash Wednesday with less compunction: "A better fast you must keep than of old—ease the insupportable burden—share thy bread with the hungry, give the poor and vagrant a welcome in thy house—meet thou the naked, clothe him; from thy own flesh and blood turn not away."

by Ellen Rehkopf
Blessed Martin Friendship House, 21 N.E. Broadway
Portland, Oregon

Washington Landlord Says

"Negroes Don't Need So Much Heat"

PERHAPS WASHINGTON'S alley slums and Dixon Courts, those miserable hovels hidden from sight that honeycomb the town, can't compete in human misery to Chicago's Black Belt and New York's Harlem.

But the difference lies only in numbers. The sheer weight of numbers is the thing that overwhelms anyone working for better housing in these large cities. There are more people to suffer.

But we can't find a place to live for a family of ten—living in a two-room compartment in one of these alleys—any easier here in Washington than if we were in Chicago or New York. The problem is the same . . . more people than houses.

And as always those who are the poorest are left out. Those with the biggest families squeezed into the smallest holes.

LOW COST HOUSING?

Slum clearance and redevelopment is still the big talk around here, and they say more public housing is going up. But still the number of units open compared to the number of people who need public housing is a mere drop in the bucket. A family can have its name on the list for years, especially if it has more than six children, the present limit in public housing here.

We grow skeptical about the whole redevelopment program which will be built by "private enterprise" when we hear that in other cities (Baltimore) the minimum rent for the smallest family is around 50 or 60 dollars.

This will still leave the large families we know, who are really poor, in those unstable brick carriage sheds, still standing from Colonial Washington days.

"NEGROES DON'T NEED . . .

Automatic gas heat," a real estate agent here told us, nor do they need a lot of other similar "luxuries" of life which white people consider necessities, according to him.

The conversation came about when we were thinking of renting the upstairs apartment next door.

First question the agent asked over the phone was . . . "Are you white or colored?"

Mary Houston, confused as to the most prudent way of answering, finally blurted, "Well, right now we're all white."

"Well, I just wanted to know, because if I rent it to you folks I intend to really fix it up, put in automatic gas heat and the works. . . . But if I rent it to Negroes I don't have to do all that. Negroes don't seem to need so much heat."

We didn't rent the apartment. He wanted more than we could pay, to begin with . . . had to

make a "fair" return on his investment, you know.

About a month ago a Negro family with several children moved in next door. No, they don't have automatic gas heat. And we presume the agent is getting a "fair" return.

PASSING THROUGH

Every morning even before we finish saying our morning prayers there are several men in the library, waiting for a change of clothes, and a sandwich to eat on their way "North" or "South."

Washington seems to be one of the points most often hit in this never-ending migration of our friends, the Knights of the Road, most of them white. We soon become deeply, often painfully, aware of the little we do for them here. What can a clean pair of socks, a shirt (an overcoat as often as we get one in) do to solve their needs that reach farther into the past and future.

We see them fumble through the used clothing, get something that doesn't fit, mumble a few words about a "job promised" in Richmond or Philly, then see them walk off. We usually don't see them again. Sometimes we get them on the way back.

Perhaps the answer is another House of Hospitality, in this part of town. Llewellyn Scott's Blessed Martin Hospice is always full to overflowing, mostly with men who stay in Washington.

BUT WHO WILL DO IT?

Must one have a special vocation these days to work and live for and with these who are really poor to the Soul?

I prefer to think it is within the natural scope of the Christian.

Perhaps herein lies a clue to the problem . . . that the ordinary Christian home is no longer open to the weaker members of society.

So that in order to care for them, special houses and soup kitchens must be set up, unique communities which are so soon overwhelmed with numbers that personal rehabilitation and attention becomes almost impossible in the press of affording food and sleep.

But if these houses are the only immediate answer we must have more of them.

If this kind of life-work takes a special vocation these days when the Catholic is just taking care of himself, and no other . . . Then this is an appeal for more special vocations!

by Betty Delaney
St. Peter Claver Center
814 7th St. S.W.
Washington 4, D. C.

Maria Laach Farm Calendar

(In the Foothills of the Blue Ridge Mountains, Burnley, Va.)
Spring - Summer - 1952

All Welcome

April 4-6 St. Isadore, Patron of Farmers Weekend
—Open House
May 19-20-21 Rogation Days (Blessing of the Fields)
June 1-6 Staff Workers' Retreat (tentative)
July 20-26 First Summer School Session
Aug. 4-9 Second Summer School Session
Aug. 17-23 Last Summer School Session
Labor Day Weekend Volunteer Retreat (tentative)
October 1 Farm Closes

Bishop Stresses Lay Initiative

PITTSBURGH, Pa.—Most Rev. Patrick A. O'Boyle in an address to the St. Vincent de Paul Society celebrating its centennial here, emphasized that laymen have great freedom for self expression in the church.

He said in part, "Any member of the Church, under the guidance of the Holy Spirit, may be the providential instrument by which the Church as a whole may be assisted and influenced in her work for the sanctification and salvation of souls."

Church, State Give Negroes Medals

AUGUSTA, Ga.—Mr. Edgar L. Matthews of this city received formal presentation of the "Pro Ecclesia et Pontifice" medal here from the hands of Bishop Francis E. Hyland, Auxiliary of Savannah-Atlanta. The honor was conferred by Pope Pius XII for Mr. Matthews' services to the church in several Catholic laymen's groups.

WASHINGTON, D. C.—Sgt. Cornelius H. Charlton of the Bronx, N. Y., was posthumously awarded the Medal of Honor for military exploits while leading his platoon against an important enemy position in Korea. This award was the second time in the Korean war that a Negro has received the nation's highest honor.

S. C. School Decision Reaffirmed

CHARLESTON, S. C.—A special three-judge Federal Court here reaffirmed its previous decision, this time unanimously, in the Clarendon County case that segregated schools are constitutional.

When the case was heard here previously, segregation was upheld and the county directed to equalize its schools. This decision was appealed to the Supreme Court which returned the case to the local court for consideration of further facts on equalization. On that decision one dissenting vote was cast by Judge Waring, since retired.

It is alleged by the parents of the Negro children that segregation not only gives rise to unequal facilities but of itself imposes a hardship on them. But the court said "No good could be accomplished for anyone" by ordering an end to segregation now.

Neighbor Vote Rejects Chinese

SOUTH SAN FRANCISCO, Calif.—The Sing Sheng family—husband, wife and two-year-old boy—were rejected as neighbors here because of their race. Mr. Sheng is a graduate of Earlham College, Indiana, former Chinese Nationalist intelligence officer and at present an aircraft mechanic in San Francisco.

When he made his down payment on the house in South San Francisco strong opposition developed. With confidence in the democratic procedures of his adopted country, Mr. Sheng suggested a ballot by mail. The result was 174 objecting to him, 28 approving of him and 14 with no opinion. Mr. Sheng was stunned by this verdict. Although they have a legal right to move into their new home, the Shengs decided that they could not, as they would have no peace if they did.

Protests against the vote immediately poured in from all over the country. Many people offered invitations to come live among them. However, a public meeting called to reverse the vote failed to do so.

Judge Waring Goes to New York

NEW YORK, N. Y.—Former Federal Judge J. Waties Waring, who in 1947 ruled that Negroes could vote in the Democratic primaries of South Carolina, has severed all connections with his native city of Charleston, S. C., and has moved to New York. Long a champion of Negro rights, Judge Waring emphasized that he was not driven out of the city. However, he said that he and his wife had been completely cut off from their former social life after the primaries ruling.

Virginia School Segregation Upheld

RICHMOND, Va.—The legality of Virginia's segregated school system was unanimously upheld here by a special three-man Federal Court. The judges, all Virginians, ruled that, although the facilities for the separate races were not equal, the separation itself was not illegal.

Suing under the equal protection provisions of the 14th amendment of the U. S. Constitution, the plaintiffs, aided by NAACP, charged that the school systems were not "substantially" equal either as to buildings, courses, or transportation. With this charge the court agreed and ordered the county to equalize the systems "immediately" but did not set any date for completion. The plaintiffs also charged that in addition to giving rise to these inequalities, segregation produces feelings of inferiority and frustration in the minority group. The expert testimony of psychologists and sociologists was introduced in support of this contention. With this charge the court disagreed, holding that segregation in the state of Virginia "has for generations been a part of the mores of her people."

Despite the inequalities the court claimed to find "no hurt or harm to either race" in the statutes requiring segregation but said the system has "begotten greater opportunities for the Negroes." An immediate appeal to the United States Supreme Court is planned.

Cicero Police Chief Acquitted

CHICAGO, Ill.—Erwin Konovsky, chief of Cicero police, gained freedom on a directed verdict of innocent here. Judge Frank R. Leonard ordered the verdict on a motion of the defense attorney made immediately after the prosecution had finished its case.

The chief had been indicted for non-feasance in office for failing to prevent the race riots in Cicero last year. The prosecution presented the testimony of Harvey Clark and Mrs. Camille De Rose that they were threatened by Konovsky. The riots occurred when Mr. Clark attempted to move into Cicero.

Chief Konovsky is still liable to trial on a Federal indictment charging violation of Mr. Clark's civil rights by him.

Friendship House Workers Visit South

We See Southerners Fighting Race Hate

by Mabel C. Knight

WHEN HELEN CALDWELL DAY asked that someone from Friendship House come down to Memphis to speak to her interracial group which was opening Blessed Martin House of Hospitality there, our spirits were willing but all our pocketbooks were weak. So Ann Stull remembered the way Friendship House staff workers got to Portland, Oregon. She arranged that we should drive a car down in exchange for a sum which should cover gas and oil. So we started off with six medals pinned on a '46 Chevvie. Mary St. Onge said "You must call it Christopher. That's a good name for any apostolic car."

We stayed with Ann's family and other people except for one night in the YWCA at Shreveport, La., where we left the car with its new dealer. Then we went on to visit other groups or people working for interracial justice in or near New Orleans. On our way back we stopped at Memphis again to see some CIO organizers and some people in the Newman Club at Memphis State College.

Maryhill Center, Nashville
MARYHILL Center, which Mary St. Onge runs at 1204 Hawkins St. in Nashville, Tenn., was our first objective. It's a small house in a colored neigh-

Think Club, Shreveport
FROM MEMPHIS we hurried through Mississippi, crossing the river at Vicksburg. Then we drove through northern Louisiana to Shreveport where we left

passing up and down. Dr. Robert Smith Shea of Xavier University brought a young white South African from Johannesburg. We gave him our March "Catholic Interracialist" which featured South Africa. He said that "Cry the Beloved Country" was very true of Johannesburg. He told of their Negro house servant who was not allowed by the government to bring his wife into the city. He lived in a little house on the property. After many years he went back to his village and stayed three years. Then he walked all the way back to his old employers when they would not pay his fare back because they had a new servant. The white man is studying interracial relations in our southern states with hopes of improving conditions in South Africa.

Loyola Jesuits

FR. FICHTER and Fr. Twomey we met at Loyola of the South. Fr. Fichter's "Southern Parish" hurt the feelings of the parish involved. We know some people in the parish and we hear that there is quite an enthusiastic spiritual revival going on there. So the truth hurts, but it can heal, also. Both these fighting sons of the warrior-saint Ignatius are writing and speaking widely for the justice and love of their divine Leader.

The Ryans

STEPHEN AND Patty Ryan are most enthusiastic and effective in interracial understanding. Stephen is the author of an excellent article, "New Hope for the South" in the March 1st AMERICA. He teaches at Xavier and has a most enviable Chesterton collection. Mrs. Ryan is executive secretary of the Commission on Human Rights. Her family is from New Orleans and they won't allow a word to be said against the Negro in her presence for fear of "getting Patty going."

Caritas, New Orleans

DR. BERTHA MUGRAUER and three co-workers have a little house near colored neighbors where they teach catechism to as many public school children as they can. Their attempt to work for justice in an interracial neighborhood was heroic. The story was told in the February Integrity by Fr. Foley, S.J. Dr. Mugrauer had students from Loyola and Xavier, whom she taught, meet at her house. This caused disapproval among the neighbors. The landlord objected when they asked for necessary improvements which he had promised. After much persecution by him, they had to move. Their new neighbors admire their full participation in parish life and their work for the children. Although Dr. Mugrauer has supported the work with her salary, the neighbors give food and are

(Continued on Next Page)

Sisters Drive Their Own Bus to School



Sisters of the Presentation drive from their convent, formerly WAVES' barracks, to St. Lucy's High School, Houma, La.

borhood. At Christmas time she had an unbelievable number of children at her party. We saw a picture of Mary with a triumphant-looking girls' basketball team and discovered that Mary had coached the team which had won the city championship, though there are only 28 boys and girls in their high school. Mary expects to play on the coaches' team which plays the All-Stars. She'll make it an interracial game. Another game between white and colored teams is expected to take place in the vicinity soon. We're praying that both games will be played without interference.

Because Mary was white and living in a colored neighborhood, police visited her and searched the place without a search warrant. But they could find nothing wrong. There are many opportunities to serve Christ in Nashville. Mary needs some helpers who can give hours or months or years.

Blessed Martin House, Memphis

HELEN CALDWELL DAY's Blessed Martin House of Hospitality was finally found at 4th and Pontotock Streets. She gave us a delicious fried chicken dinner in the store. Her story is so inspiring that we are giving it a special article instead of burying it here. Her charming little son and her interracial group, which included about three priests, were a pleasure to meet that Sunday evening. Her nursery for poor little children and her interracial and apostolic work are off to a most promising start and we pray that it will bring forth much good fruit.

the car in good condition, having had only one flat tire. I wish we had known then about Fr. Gremillion who conducts the Think Club at Shreveport which has greatly promoted more Christian race relations. One of the members integrated a Holy Name parade, we heard in New Orleans.

Former Staffworker, New Orleans

A Trailways bus took us to New Orleans. We stayed with Margaret Young McIntyre, a former staffworker at Chicago Friendship House. Her little son keeps her busy but she took wonderful care of us. We enjoyed her stories of her efforts to defy the "For Colored Only" signs in street cars.

Students' Interracial Day

INTER-RACIAL DAY at Xavier with students from five Catholic colleges and seventeen high schools in the vicinity participating was a very fine sight. Both student and adult speaker panels were interracial as were the priests and acolytes at Mass and Benediction. Archbishop Rummel sent a letter to all the parishes asking observance of Interracial Day. "Students must be apostles to their own families, if necessary," said the Archbishop. Very realistic, that comment.

Commission on Human Rights

THE "DYNAMITE of Christianity" is very evident in the people we met from the Commission on Human Rights of the Catholic Committee of the South. Arthur Jackson and his wife are the most Franciscan people! We enjoyed their company and fine dinner at their home overlooking the mighty Mississippi with its ship lights

He Defends White Supremacy

AFRICAN JOURNEY—Andre Siegfried, translated by Edward Fitzgerald, Jonathan Cape, London, 1950.

I DO NOT AGREE with the copywriter who states on the jacket that Mr. Siegfried's report is made with his usual objectivity, unless all of his writings are equally non-objective. "Trained observer," he doubtless is, and a person skilled in seizing the mood of a still-life scene; his descriptions of places are poetically prosed and quite beautifully done.

But Mr. Siegfried does not appear to know the dual nature of human beings: body and spirit. He speaks of the people of South Africa as one would talk of inferior-grade machines. He assumes two false dogmas to be true: imperialism and white supremacy. The first is devastating in practice, the second hits at a root understanding of all man's make-up and of his consequent dignity, whatever his circumstances or abilities.

The writer comes to some conclusions that are true in the

way of prediction, although contrary to his desire; he deplores the situation that "when the competition is no longer strictly industrial, but commercial, social and ethnic, then our (i.e. white men's) superiority over the East no longer looks so assured. I was disquieted, for instance, to discover in Africa that the new settlers flooding the country from Europe no longer possessed the moral qualities which made the American pioneers successful."

The author's criteria of who should have human rights appears to be education and culture (p. 79). This is dangerous if at all representative of the attitude of European generally and it does not portend good things for the future of Europe. Neither does it indicate a good future for the United States or for any people which misrepresents human beings as only "workers," or "consumers," or anything other than free-willed beings needing a chance to direct the care of their own bodies and souls.

by Mary Ryan

What to Do for God?

ST. BENEDICT JOSEPH LABRE, by Agnes de la Gorce, Sheed & Ward, 1952.

DIRTY, RAGGED, verminous, a perpetual pilgrim—this is the picture one has of Benedict Joseph Labre. A man who was seven times rejected or dismissed from monasteries, and one of the times because the loss of his reason was feared. A man who was imprisoned, who was thought to be a hypocrite, or worse, a heretic. A man who was seen to push the vermin back up his sleeves to prevent their escape. A man who was reputed to have said, "There is nothing particularly holy about the louse, but there can be something very unholy about men's attitudes toward the lousy." All these details in one's mental picture of Labre are true, and yet it was this same man who was declared by the Church to be a saint.

Agnes de la Gorce has done an excellent job of explaining the events and forces that

shaped Labre's life. She describes him as being by nature arrogant and passionate, and traces the extremes of mortification and the prayers through which he attained complete subjection to God's will.

St. Benedict Joseph Labre is "the great patron for all who are trying to find out what they are meant to do, for he spent his life trying to find that out for himself," says the author. He might also be considered the patron of the lonely. (And who is not lonely?) All his life he suffered the agonies of loneliness and yet because of these agonies became the intimate friend of God.

The author is to be congratulated on her well written and interesting study of this difficult saint, and Rosemary Sheed on her translation from the original French. Benedict Labre may remain for some a sign of contradiction, but a sign which we, in our present age, must not fail to heed.

by Mary Lou Hennessy

What Friendship House Did to Me

(Continued from Page 4)

Back into World of Lonely People

ON LEAVING the House, I felt that I was leaving behind a source of very deep happiness and walking into a world that was by contrast inhabited by lonely, appallingly superficial people, who had apathetically accepted the prospect of living entire lifetimes without so much as an inkling of purpose. But what was presented at Friendship House remained with me and recurred to my mind often, as did the lovely, haunting

psalms we chanted at Prime and Compline. In most cases I had merely "begun" to see. My experiences that week still provide food for thought. They have remained with me and have grown deeper and richer, if only because I reverted to them as a source of strength in the world outside of Friendship House.

To Friendship House and to God Who led me there I owe an immense debt of gratitude, for I was taught a lesson that should have penetrated years ago—a more intense consciousness of what it is to be a lover of Christ.

Is NAACP Demand Wrong?

(Continued from Page 3)
fellow Christians and fellow Americans. The "problem" would vanish if race supremacists would judge a man, not by the color of his skin, but by what he is.

If you want to do a real public service, you would support the NAACP when it takes a reasonable, democratic stand and proclaims its unequivocal opposition "to segregation in any form based on race."

Bernard Brown and the NAACP, I take my stand with

you! You are right; the GAZETTE is wrong. And if you continue to adhere to reasonable democratic principles, the future will belong to you and not to our Gazettes.

Just by the way, my dear editor, I think that you would be rudely surprised to discover that the NAACP DOES speak for a VERY "substantial number of our Negro citizens."

Yours for the development of the American ideal,

Fr. Leon Sullivan, O. F. M.



Our Book Shelf

PRAYING WHILE YOU WORK: Devotions for the Use of Martha Rather than Mary— by Hubert Van Zeller, O.S.B. 105 pp. Templegate. \$2.00.

IF YOU HAVE EVER, like me, found yourself longing that retreat givers and sermon makers would be specific, rather than general, concrete rather than abstract in their conferences and sermons, this is the book for you. Dom Hubert couldn't be more practical than he is; one almost thinks that he was a young mother in some previous incarnation! He relates the deepest sanctity to the most ordinary things of every day and takes it quite for granted that one can become a saint via dishes, laundry, crying babies, ringing telephones and unreasonable husbands. There is a wonderful section of prayers at the end of the book, two of the best among them being a prayer to be said before giving a party and a prayer before receiving a difficult guest. The man thinks of everything!

by Patricia MacGill



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We See Southerners Fight Race Hate

(Continued from Page 6)
now planning an affair to raise money for a much-needed new station-wagon to transport children.

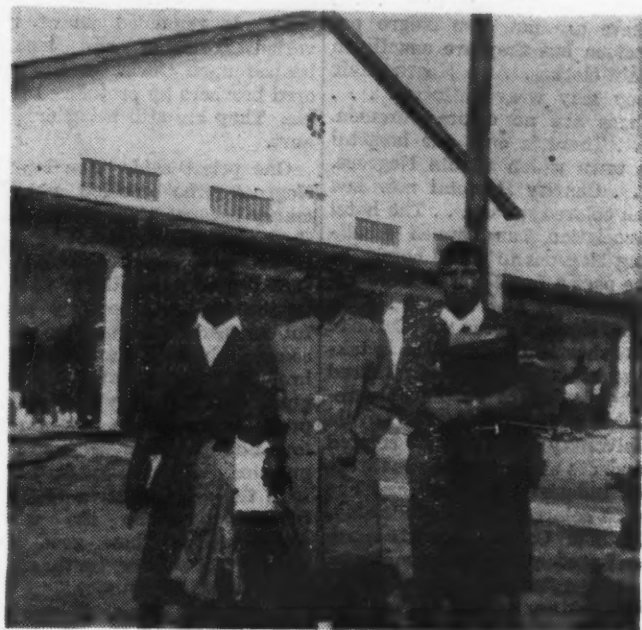
Council of Catholic Women
MRS. PHILIP Hornung of the Commission on Human Rights teaches at Xavier. She has worked for interracial justice in the Council of Catholic Women. She fought valiantly to have hotels admit colored delegates to their convention in New Orleans several years ago and

tion. In a recent issue of the "New Orleans Item" appeared this letter from Fr. McShane in Hap Glaudi's sport column, in answer to a letter hoping that Pittsburgh would sell the New Orleans ball club because she felt that few people wanted to see Negroes play. Fr. McShane replied:

"Miss C.V. says very few people want to see Negroes play. Did she get a vote on that?"

"Many people in New Orleans believe in democracy and some

Students at St. Lucy's in Houma, La.



In background, gymnasium where regional basketball tournament is being held.

finally succeeded in getting breakfast integrated.

Young Priests

REV. WINUS ROETEN, who visited Friendship House as a seminarian, told us of both races receiving all the sacraments in his parish. Rev. Robert Guste has had his white basketball team play the interracial seminarians at Bay St. Louis, Mo.

Fr. McShane:

DO YOU REMEMBER the story "Lights Out" in Commonweal about four years ago about the chief of police turning off the electricity to prevent an interracial baseball game between Josephite seminarians and Fr. McShane's colored team in Thibodaux, La.? They've had an interracial game there lately under Father Ortner, another Josephite, and in a city-owned park. We enjoyed seeing Fr. McShane's fine new \$160,000 plant in Houma which has been built up in the last five years—a church, elementary and high school, big gymnasium with a glass-brick cross inlaid high in the wall. Over the garage is Father's living space.

Sisters Drive Bus

SISTERS OF the Presentation drive their own bus to the school from the Waves' barracks which they use for a convent. Their schools in the north are interracial and they're hoping that soon this will be the case in Houma. They are all volunteers and have a wonderful understanding of interracial justice. Fr. McShane is worried by the fact that the barracks are expected to be needed soon by the armed services so he will have to build a convent for the 16 nuns near the school.

But Fr. McShane has overcome bigger obstacles than that in his work in the South where he continually fights segrega-

in Catholicism. Many people are ashamed of those who bar Negro athletes. Texas doesn't! Atlanta doesn't!

"Many southern states believe if the Negro can fight side by side with white boys, why can't he pray and play side by side?"

"Brotherhood Week! Democracy! Catholicism! Let's put them into practice and stop talking about them."

"I ask Miss C.V. to turn on her TV set and see how backward we are in Louisiana on this issue. Did you ever count the number of Louisiana boys who are now in organized baseball and football? And on the same team with Negroes?"

"Why not train those boys to do it for God before they do it for money?"

Rev. John A. McShane, S.S.J. (St. Lucy's Church, Houma, La.)

Every colored person we've met who knows Fr. McShane has a tale to tell of just how he fought segregation when he was in their parish. From Baltimore to Texas he's a legendary character at the age of 43, known as our Father McShane or "the fighting Irishman."

Teachers

Friends of Tena Roseman, topnotch Chicago volunteer, took us sightseeing. Mrs. Ruth Avery had gone to Los Angeles to teach because the pay was better and there was less discrimination. But she came back to teach at Xavier Prep and work for justice in her own beloved bayou country. Her sister, Miss Vera Barranco, drove us to the colored entrance of the Greyhound Bus Station. We really felt welcome when they did that, forgetting that we were white. We also stopped for a Zesto-Malt at a drive-in where we saw only screw-holes

(Continued on Next Page)

We See Southerners Fight Race Hate

(Continued from Page 7)
over fountains where "White" and "Colored" signs had been.

Ignoring Jim Crow

Ann and I sat in the "For Colored Patrons Only" sections of busses and street cars in New Orleans and had to move forward only once. A new adventure each time! Ann will tell more about it next month.

Ups and Downs

SOME PROGRESS and some backsliding has occurred in New Orleans. All teachers receive equal pay for equal work. . . . Colored and white school principals met together. . . . There are now five Negro policemen but they are usually in plain clothes. At a Negro affair they may wear uniforms. . . . There are no colored firemen. . . . There is only one hospital in town which admits Negroes. . . . Charity Hospital now has one colored nurse. . . . The hotel association has banned admitting Negroes to white hotels. In the past a few Negroes were admitted now and then. . . . No race signs appear in Catholic churches and integration is taking place there. Some prejudiced ushers seem to be the only remaining difficulty. . . . Loyola University has about 35 colored students at its evening Institute for Industrial Relation and has some colored nuns on Saturday. Ursuline College admitted colored students several years ago. . . . The fact that about 50,000 Negroes are voting in New Orleans has probably helped to get better schools and streets for them and also prevents candidates from race-baiting in campaigns. I was glad to see that Xavier has now well-paved streets surrounding it instead of the mudholes of four years ago. Result of "politicking," we hear.

Interracial Seminary, Bay St. Louis

AFTER CROSSING Lake Pontchartrain and coming to the Gulf of Mexico, we visited the St. Augustine's Seminary of the Divine Word Fathers at Bay St. Louis, Miss. It is interracial in faculty and students. When we asked Frater Philip Allen if Fr. Schuler had some special rank because we saw a flash of red on his sash, he laughed and said, "Oh no, we all have that. It's a reminder to us that we're ready to accept martyrdom for Christ." And he turned the inside of the sash to show its red lining. It reminded us of what a New Orleans seminarian told us of the rigorous training they received here, "It would steel them to everything."

We met Fr. LeBauve, who was recently ordained, and Fr. Rousseve, who is prefect of the seminary and comes from a distinguished Louisiana Catholic family. One of his brothers teaches architecture at Harvard.

Youth of All Races Have Fun Together

(Continued from Page 3)
tended the conference was to see if she couldn't clear up some of her false impressions and misunderstandings.

Brotherhood All Year

AT THE CLOSE, of the sessions, the students assembled again for a summary of what had been done, with a review of group activities. Here, the band, chorus, and other groups presented what they had been practicing all afternoon, and afterwards, at the dismissal, the kids were told that it was up to them now to extend Brother-

hood Week into a year-around practice, that the understanding they had learned should become part of their daily lives.

Fast becoming a traditional affair, the youth conference is increasing its influence in the St. Louis area (attendance was some 500 over last year), and is the direct result of Human Relations Clubs formed several years ago in public, parochial and prep schools. Through the clubs, students collaborated on play, study or research projects, and select steering committees of teen-agers to help handle the

Another is an artist who teaches at Xavier University. At least one of his sisters is a nun. It was good to see white and colored dwelling together as one family in Christ, especially after seeing so many "White" and "Colored" signs in the South, and to know that Christ had called them to the high dignity of His priesthood.

In a grotto built by the father of one of the seminarians are representations of our Lord being welcomed into Jerusalem, then in agony in the garden, imprisoned and mocked, crucified, and finally risen from the dead. It reminded us of the varied torments and insults heaped upon Christ in His colored brothers by prejudiced people. They are still being cruelly hurt.

One priest said, "I've known Negroes who decided not to marry because they feared that their children would not be able to keep the Faith through all that people would do to them." Conditions must be very painful to persuade someone that colored children should not be brought into the world. St. Augustine's Seminary is living proof that Christ's solution of love and goodness will work in practice. We left Bay St. Louis with the determination to work harder to make the whole world realize "how good and pleasant it is for brethren to dwell together in unity."

CIO, Memphis State

On our way back to Chicago by bus, we stopped again at Memphis and visited the CIO headquarters to hear about the real progress being made in integration of unions. We also visited Memphis State College and met several enthusiastic members of their Newman Club.

Holy Cross Parish, St. Louis
AT ST. LOUIS we assisted at Holy Mass at Msgr. Hellriegel's church, inspired by the children singing the Mass so beautifully. A relic of St. Balbina was venerated after Mass as hers was the station church of the day. Besides the fine work in the liturgy, Monsignor takes a close personal interest in each child. Later in the day he gave each child his report for the term. He has Sunday Compline sung by the adults. They also can sing several Masses without books.

Pio Decimo
PIO DECIMO Press came next. Dave Dunne showed us their little house and some of their lovely new Easter cards. Good liturgical art and music are a great enrichment of our religious life.

We hope to get some of the wonderful people we met to do some articles for our paper so that you readers can almost meet them yourselves.

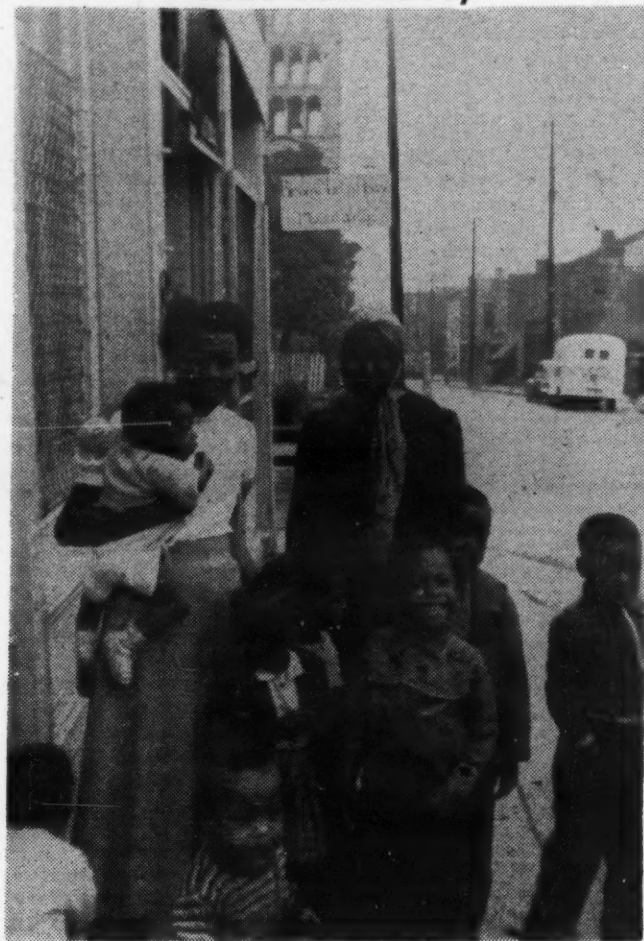
Valiant Woman Works in Memphis

BEAUTY, INTELLIGENCE, and heroic love of God and neighbor make Helen Caldwell Day one of the most inspiring lay apostles we've ever seen. The proceeds from her book, *Color-Ebony* published by Sheed and Ward, and her other writing, she is dividing between her little son who has one leg shorter than the other with polio and her Blessed Martin House of Hospitality at 4th and Pontotock Streets in south Memphis. She says, "He may be a rich son with a poor mother."

"You ought to get guarantees of help before you open the house," said some of her advisers. But she's afraid that the Lord may say, "So you think you can do all this by yourself? Well, go ahead and try." She realizes that God is rich enough to provide for work He wants done. And she knows from experience how much work is to be done before Memphis is really Christian.

White and Colored Children
THIS TWO-FOLD work she is doing is desperately needed. She has rented a store in a crowded interracial section of Memphis near a "white" church where she participates in Holy Mass each morning. Priests from the parish have helped her get started. As a corporal work of mercy, she cares for small children of working mothers who cannot spare money from their \$20 a week wages to pay for their care. Or the children may be too young for the usual day nursery. From our work in Harlem, we know what a great, uncared-for field this is. The last we heard she had twenty youngsters, a large handful. One little girl who sings in the choir helps Helen after school some days with the babies. Other white children from the neighborhood also drop in. A woman who lives across the street comes over to help when she sees that Helen has company.

Helen Caldwell Day



Mrs. Day is at the left, holding one of the babies for whom she cares in her Blessed Martin House of Hospitality. Next to her is a helpful neighbor. Mrs. Day's son is the one with the biggest smile.

Intergroup Youth Conference. One important effect of the conference is that many students continue their projects or discussion groups the year around meeting weekly or monthly, so that actually the annual program is more than just a one day affair.

Meet Parents' Ideals

ADULTS WHO ATTEND the conference, besides feeling decrepit at all the energy displayed, can't fail to be heartened by the example these kids are setting. Here is Catholic, Protestant and Jew, negro and white, who while discussing how to make a better world, are themselves giving the answer to that question in the simple practice of human justice. One woman at the conference summed it up when she said that the teen-agers certainly had taught her something. "Frankly," she said, "if adults could hear some of the ideas these young people ex-

press, they'd realize that many children aren't very far from

Based on Encyclicals
BESIDE THIS corporal work of mercy, she has a broad program in keeping with the purpose of the Catholic Church as stated by Pope Leo XIII in "Immortale Dei" as follows:

"The Catholic Church, that imperishable handiwork of our all merciful God, has for her immediate and natural purpose the saving of souls and securing our happiness in heaven. Yet in regard to things temporal, she is the source of benefits as manifold and great as if the chief end of her existence were to insure the prospering of our earthly life."

So the stand of Blessed Martin House also quotes Pope Pius XII that the human race has the "unity of one common origin in God. . . Father of all. . . the unity of the supernatural end, God Himself, to Whom all should tend." Then the program reads, "Because we believe these things, we are opposed to all ideologies in our society, defined or not, which ultimately tend to the dehumanization of man or to loss of his dignity as a child of God or which put intolerable obstacles in the way of his obtaining those things which are his by natural or divine right. We are opposed to social and racial injustice which would deprive a man of these things because of the color of his skin or his economic status."

EVERY THURSDAY night an interracial group, mainly young married people and college students, meet and discuss their principles and how to put them into practice. The topics discussed at the meeting have been the meaning, aims, qualifications and problems of the Catholic Lay Apostolate, poverty, charity, spiritual direction. Priests and lay people lead.

The Sunday night we were there, her group came in to hear about some of Friendship House's experiences in the lay apostolate. There were about three priests there. Students from Siena College and Memphis State, as well as a teacher from there, have helped the house.

Next morning about 7 the children started to come in, for this is their House of Hospitality. Mrs. Day keeps some of them till 7:30 in the evening. She feeds some of them three meals a day six days a week. Needless to say, this is expensive. Children who come in, or others in their families, often need clothing. So much help is needed in this work—money, clothing for children, food, and above all, WORKERS!

their parents' own ideals for them."

People Are Asking For

"Rome Gives Full Picture of American Negro" and "Friendship House Explains Itself"

(The four-page center of our February issue with the picture of the Holy Father on white paper.)

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